



OUR BELOVED RABBI  
SOKAVA REBBE

# BET

BRINGING EVERYONE TOGETHER

# Journal

"E Pluribus Unum"  
Latin for "Out of  
Many, One" - Achdus



**בית מדרש אור חיים**

BAIS MEDRASH OHR CHAIM

**COMMUNITY LEARNING CENTER**

UNDER THE LEADERSHIP OF RABBI AARON LANKRY  
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

**NEW!**

Additional Weekday  
Minyanim for Mincha  
and Maariv See page 10

**SHABBOS MORNING MINYAN**



Starting at 8:00 AM  
18 Forshay Rd. - Main Shul  
נוסח אשכנז



**SHIURIM FOR ENTIRE COMMUNITY**

**RABBI YY JACOBSON WEEKLY CLASS**

Separate Seating

<b>SHABBOS</b> NO CLASSES THIS SHABBOS	<b>EARLY BIRD</b> NO CLASSES
<b>SUNDAY</b> NO CLASSES THIS SUNDAY	<b>TUESDAY</b> NO CLASSES

**ששון ושמחה ימצא בה  
תודה וקול זמרה**



OUR BELOVED RABBI  
SOKAVA REBBE

# Dear Kehilla,

## BET Parashot Eikev Haftarah

Yishayuhu the Navi evokes a powerful image that is consistent with this week's Parsha. He describes our relationship with Hashem as a mother who cannot possibly abandon or forget her children. Nothing that we will do, or that might occur, can result in Hashem being divorced from His People. In fact, even though G-d seemingly "hides His face" from us and allows other nations to dominate and oppress us, they will ultimately have to answer to Him.

There are times that we request mercy (Rachmanut) from Hashem. We compare this Rachmanut to the mercy of a father to a son, and times that we compare this Rachmanut to the Rachmanut that a mother has for a child. Is there a difference; both are parents that love their children. Most parents would prefer to have pain on themselves rather than see their children in pain. Even in the animal kingdom there are very few animals that don't care for the children. Chazal tells us of a bird, the crow, that doesn't care for their children. Never the less, Hashem takes care of them. When the crow parents abandon their babies they first excrete their waste on them (unbelievable, but true!). Little flies are then attracted to the excrement on the baby birds backs and fly all around them. The young birds feast on those flies and they live.

The word Rechem – "womb" and the word Rachmanut – "mercy" are from the same root word, Rechem – womb. If so, there must be a tremendous difference between a father's Rachmanut and a mother's. A father does not have a womb and therefore he must have a weaker mercy on his child. The Navi Yishayuhu is

referring Hashem to the Rachmanut of a mother. When a mother is having Rachmanut it is really a part of her, it comes from the depth of her gut, literally, in her womb. A mother cannot live or even breathe well when she sees her child suffering.

The mercy of a father is different. A father can see his child suffer as long as he understands that it's beneficial for his child. His rachmanut is more removed. A father can say to his son "hey, you're working hard? Well hard work is good for you. Good luck, keep it up". A mother, regardless of the benefit to the child, can't stand to see her child suffer. It is gut -wrenching for her.

The deeper message that Hashem is telling us in the second week of Nechama is that He is in pain with us. Whatever we are going through in this difficult Galut He is suffering along with us. Like every child heard from their mother before a potch- "This is going to hurt me (Hashem) more than its going to hurt you (Bnei Yisrael).

May we all be Zocha to leave this Galut ASAP.  
Shabbat Shalom, Aaron Lankry

NEW

### Start your Day with Torah

Harav Ahron Lankry Presents  
8:15 Mishnayis - 8:30 Shachris with Rabbi Lankry  
Choik L'Yisroel for 30 minutes after Shachris  
Location: 18 Forshay upstairs

### Thursday Evening Shiur

An introduction to Kabbalah 8:00PM  
A fascinating primer to the mysteries of Kabbalah  
Location: 18 Forshay upstairs

# SHUL SCHEDULE



## SHABBOS ZMANIM

EARLY MINCHA ON Friday AFTERNOON at 1:40 pm

SHABBOS NIGHT	Candle lighting	7:43pm	SHABBOS DAY	Shachris Vasikin	5:25am - DAF YOMI SHIUR	SHAB EVENING	Mincha& Daf Yomi	6:00pm
	Mincha Tent	7:00pm		Shachris	8:00am - Kiddush		Pirkei Avos	7:00pm
	Mincha 18 Forshay	7:30pm		Shachris	9:15am - 18 Forshay		Mincha	1:45pm, 7:40pm
	Shkiya	8:01pm		Shachris Bais Chabad	10:00am - 20 Forshay		Shkiya	7:59pm
	Mincha Bais Chabad 20 Forshay	8:11pm		Pirchei - Bnos	2:00		Maariv	8:39& 8:44pm

## Complete Weekday Schedule of Minyanim & Locations See page 10

### SHACHRIS

20 Minutes before Neitz (3)

S 5:44 | M 5:45 | T 5:46 | W 5:47 | T 5:48 | F 5:49

### MINCHA & MAARIV

12 Minutes Before Pelag (1)

S 6:18 | M 6:17 | T 6:16 | W 6:15 | T 6:14

12 Minutes Before Shkia (1)

S 7:45 | M 7:44 | T 7:42 | W 7:41 | T 7:39

### LOCATION DIRECTORY

(1) 18 FORSHAY DOWNSTAIRS

(2) 18 FORSHAY UPSTAIRS

(3) 20 FORSHAY UPSTAIRS

(4) 20 FORSHAY DOWNSTAIRS

(5) 18 FORSHAY TENT

\* NO SUNDAY MINYAN

### AUGUST 13 - 18

NEITZ IS 6:04 am - 6:09 am

PELAG IS 6:30 pm - 6:26 pm

SHKIA IS 7:57 pm - 7:50 pm

סוף זמן  
קריאת שמע  
MAGEN AVRAHAM  
8:56 AM - 8:59 AM  
GRA- BAAL HATANYA  
9:32 AM - 9:35 AM

WEEKDAY MINYANIM





## Parshas Eikev

A close friend of mine was preparing his interview for a position as a Rav. It happened to be Parshas Eikev and we were reviewing the different options of topics on which he could speak. I told him excitingly that the most important question in the entire Torah happens to be in this week's parsha. I should also have mentioned that perhaps the most important lesson to be learned is in this week's parsha as well.

Let's start with what could be considered the most important question. The Ramchal, in several of his sefarim, focuses on the importance of constantly reviewing the question, "what is my purpose in life?" As he writes so eloquently in Mesilas Yesharim, "Yesod hachasidus veshoresh .... ma chovaso beolamo"-- the foundation of everything is to know what one's duty is in his world.

Why did Hashem create me and what does he want from me in general and more specifically what is the unique mission I have been given? I marveled at the fact that in his Sefer Etz Chayim he writes that one should review this question every single day for an hour. One would think that surely once a year or once a month would be sufficient to consider the answer to this query. However we as humans know that unless something is constantly in the forefront of our thoughts, we lose touch with it. It amazes me that so many people don't know the response to this question.

Where do we see this query in the Torah? Surely the Torah, which is our God-given instruction manual must ask this question and provide us with the answer.

The 5th Aliya in this week's parshas begins with the question, "Ma Hashem shoel mimach?"-- what does Hashem ask from you? The answer isn't really so simple. The Torah lists different possibilities such as loving Hashem, fearing Him and many alternatives but then it ends with the words "letov lach"-- for your good. The Ramban unlocks the gate and sheds light on the issue by explaining that the last two words are the key to everything. Hashem asks us to do what is for good for us. He wants to give us pleasure and yes we must earn this gift. But we need to understand clearly that this is the goal. If we don't have this clarity we are simply walking in the dark. As the saying goes, "If you don't know what you are living for, you haven't begun to live."

So start living. Good Shabbos



## SHALOM BAYIS IS OF PRIMARY IMPORTANCE NOT WHO IS RIGHT AND WHO IS WRONG

... I trust it is unnecessary to emphasize to you at length that the Jewish way of life, together with its customs, etc., is not only very significant in its generalities, but is also significant in all its details and in the very order and arrangement of matters.

In light of this, it is obvious how truly important are peace and harmony between a husband and wife, since the mitzvah of making peace between a husband and wife is counted among the mitzvos whose fruits a Jew enjoys in this world, while the "principal" remains for the World to Come. These are mentioned right at the beginning of the Siddur - together with the morning blessings, which are recited even before starting the actual morning prayers.

With this in mind, it will prove somewhat easier to understand that even if one party were to be completely in the right (or almost completely in the right), while the other party were to be completely in the wrong (or almost completely in the wrong), it would still be incumbent upon both parties to do everything in their power to restore peace and harmony...

...Moreover, and of course this is also most essential, G-d has blessed you with children, good children, who require the attention, love and upbringing of both parents. These children are surely entitled to receive what is due them from their parents.

Beyond a shadow of doubt, each of you must do everything possible not to further strain your relationship, but on the contrary, the two of you must endeavor to strengthen your relationship, restoring it to its full unity and harmony.

As to the situation itself, namely, who is right and who is wrong, I cannot, of course, go into this, nor is it necessary in light of what has been said above. For the important thing, as already stated, is to strengthen your family ties, this being the overriding consideration.

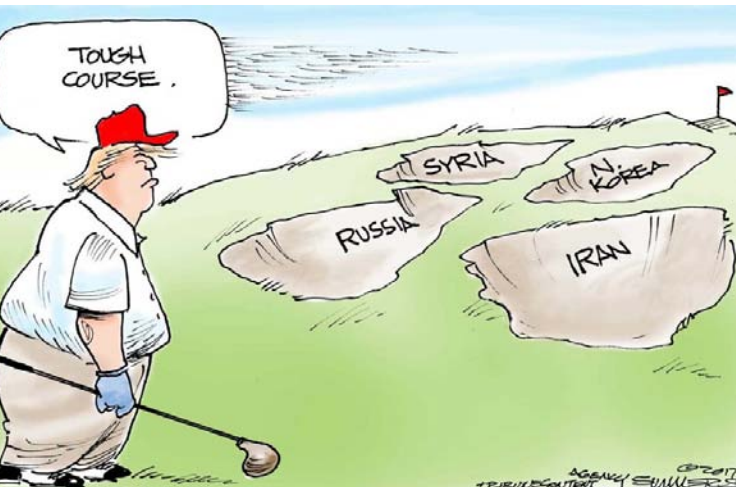
However, it would be well if the two of you could find a mutual friend whom both of you could unburden yourselves in a frank exchange of grievances.

It is possible that an outsider, who at the same time is a friend, might see more objectively and find the best way to straighten things out, and [moreover, do so] as soon as possible, so that once again peace and harmony may reign in your home.

Hoping to hear good news from you,

====Eternal Joy. Vol 3 Chap 6. Excerpt of Rebbe's letter -- 1970.

20th of Av yartzeit of the Rebbe's father, Harav Hagaun Hamekubal Levy Yitzchok Schneerson.





## Learning Complete Torah

The posuk in this week's Parsha teaches us in that one should teach the Torah to his children. An interesting question may be asked in connection to this. If someone finished Shas and learned all of Shulchan Aruch; he had the opportunity to learn other topics but did not, will he be punished?

Reb Yochanan says in the Midrash in Mishlei, Perek Yud, "Look and you will see how tough the day of judgment will be." If a person will arrive to the Judgment Day and he will know all of Chumash, but will not know Mishna, Hashem will turn away from that person and the pain of Gehinom will grab that person etc. The scenario continues: If a person has only two or three sedarim of Mishna, Hashem will ask the person, "Why did you not learn Halacha?" The Midrash gives many different examples of what a person may be missing in learning thereby causing him to be punished in the World to Come.

The Biur Halacha in Orach Chaim, siman kuf nun heh brings down the Midrash and summarizes this by saying that if a person is not "Kovea Ittim LaTorah" every single day, he will be left with no defense when it comes to the World to Come. The Biur Halacha finishes off with the words "HaChochom Einav Be'Rosho."

The Midrash in Parshas Metzora, Perek Yud Tes describes two different types of people. One who is a fool says, "Who could learn thirty perakim in Kailim and thirty perakim in Nezikin?" and he therefore just gives up hope. In contrast, a wise person says I will learn two halachos today and then two more tomorrow until he ends up learning Kol HaTorah Kula.

Reb Akiva Eiger explains the posuk in Tehillim, Perek Kuf Yud Tes, posuk kuf chof bais that says "sas anochi" (I was happy for your words) "Kemetzei Sholol" (like finding a lot of spoils of war.) He compares this posuk to someone who is on his way through a forest and finds a huge treasure but he does not have any receptacles to put the treasure in. He takes as much as he can manage to carry, but leaves behind two or three times the amount that he took. He is happy upon finding the treasure and excited to take it with him, but on the other hand he is sad that he needs to leave that much over. This is the comparison Dovid HaMelech uses to describe learning Torah. We are happy that we are able to learn; however we are sad that there is that much more, which we are not zocheh to learn.

In any case we see the great "chashivus" of learning Torah. We need to learn without interruption. Let us hope that by learning Torah we will merit to do so in the Bais Hamikdash. Amen.

## Parshas Eikev

Moshe details the general rewards for following the Torah, and encourages the nation to have complete confidence in Hashem's protection. Moshe forewarns them of the dangers in being overly confident and commands them in the Mitzvah of Birkas Hamazon (8:10).

Moshe warns them regarding the pitfalls of prosperity and idolatry, and exhorts them to remain humble in the face of their guaranteed victories. G-d is the one who deserves the credit!

In order to illustrate his point, Moshe reviews the incident of the Golden Calf. He explains why G-d, being a G-d of Justice, will grant the Bnai Yisroel a victory over the inhabitants of Canaan. Not because the Jews are deserving, but because the Seven Nations deserve to be punished for their own evil actions. The actions of the Bnai Yisroel during the 40 years, such as the Golden Calf, should have resulted in the Jews' destruction. It was three factors which kept them alive and well so that they could inherit the land.

1. Hashem's promise to Avraham, Yitzchak, and Yaakov.
2. The Chillul Hashem— desecration of G-d's name—that would have occurred among the other nations who would question G-d's ability to protect His nation.
3. Moshe's begging for Hashem's forgiveness.

Moshe finishes the story of the Golden Calf by retelling the giving of the Second Luchos.

Moshe poses the famous rhetorical question of, "What does G-d want... follow His ways..." and describes other instances of Hashem's demanding justice.

Moshe describes the nature of Eretz Yisroel as demanding and responsive to our following the Torah. The second Parsha of Shema is recorded.

Moshe promises the nation total victory if they listen to the Mitzvos and follow the ways of the Hashem.

## Haftarah Eikev Isaiah 49:14 - 51:3

This week's haftarah is the second of a series of seven "haftorot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The exiled Jewish people express their concern that G d has abandoned them. G d reassures them that it is not so, comparing His love and mercy for His people to that of a mother for her children, and even greater than that, too.

The prophet Isaiah then touchingly describes the ingathering of the exiles which will occur with the Messiah's arrival and returning to the initial subject matter of this haftarah, that of the Jewish people's complaint of being abandoned by G d, he reminds them of their rebellious behavior that brought about the exile and suffering. He concludes with encouraging words, reminding us of what had happened to our ancestors, Abraham and Sarah. Just as they were blessed with a child when they had all but given up hope, so too, G d will send us the Messiah.





**פרשת עקב**

בענין שמחה של מצוה ושמחה אמיתית שהיא היא השמחה

"והיה עקב תשמעון" וכו' וביאר בזה האוה"ח הק' בכמה דרכים ואופנים נפלאים על פי המדרש ויקרא רבה "שאינו והיה אלא שמחה" שאינו לאדם לשמוח רק כשהו בשלימות המדרגה בעשיית כל המצות ועד אז אמר שלמה המלך "ולשמחה מה זה עושה" אבל בעקב בסוף אז יכול לשמוח, והביא מש"כ החובות הלבבות (שער פרישות פ"ד) פרוש הבלו בבלו וצהלתו על פניו, דאיין ישמח בעוד חייב ראשוו למלך, ועוד כתב שיש ללמוד מתוך שמחה ולא מתוך עיזבון.

כיון דהוי ימי בין הזמנים חשבתי להציע דבר יפה בענין הנ"ל, דאיתא ברכות לא. שאין עומדין להתפלל לא מתוך עצבות ולא מתוך עצלות אלא מתוך שמחה של מצוה, וכתב תוס' הקדוש שהיינו לעסוק בתורה ולכך אומרים פסוקי דזמרה ואשרי עייש, והיינו שלבא לתפילה מתוך לערנן ועסק התורה זהו שמחה של מצוה וזהו המתיר כדי לבא להתפלל.

וכמה שדברי חז"ל מדוייקים בתכלית, די שרמוז בזה מיניה וביה שזהו מתוך שמחה, והיינו האותיות בפנים שמחה, זהו מ"ח וזהו התורה עצמה כידוע, כדכתיב "אשת חיל מי ימצא" כמו שכתב הגר"א שזה קאי אתורה, ש"חיל" היינו מח דהיינו שהתורה ניקנת במ"ח קניינים, אבל לא שזהו אופנים לקנין התורה אלא שזה עצמו נעשה למציאות של תורה, ויוצא שאמצע של המילה 'שמחה' זה מ"ח שזה תורה עצמו, שכן זהו השם העצם של התורה, וכן 'בינה' שזה 'דבר מתוך דבר' ר"ת דמ"ד שזה גימטריה מח, שכן דרכה של תורה בכך. וזהו הפשט לפי תוס' שתפילה צריכה להיות מתוך השמחה ממש.

שבת שלום ומבורך  
דוד יהודה פייסטון  
קעת בשיבת יורה דעה

**Tzvi Blech & Family Respectfully  
Invite the Entire Ohr Chaim Community  
to Participate in the Bar Mitzvah of their Son Yaakov**

ברוב שבה והודאה להשי"ת  
שהחיינו וקימנו והגעינו לזמן הזה  
PLEASE JOIN US FOR THE BAR MITZVAH  
OF OUR DEAR SON

**יעקב קאפל נ"י  
YAAKOV**

שבת קודש פרשת ראה, כ"ז אב תשע"ז  
THE NINETEENTH OF AUGUST  
SHACHARIS AT NINE FIFTEEN  
KIDDUSH FOLLOWING DAVENING  
BAIS MEDRASH OHR CHAIM  
18 FORSHAY ROAD, MONSEY, NY



Erev Shabbos Plag MInyan for Mincha & Maariv

**BLUEBERRY HILL AREA**

**EIKEV**

**Mincha 6:10 Plag: 6:32**

**30 Dr Frank Rd. Entrance From Humbert**

**Parshas Eikev**

**Where Does Our Success Really Come From?**

למען הודיעך כי לא על הלחם לבדו יחיה האדם כי על כל מוצא פי ה' יחיה האדם (ח,ג)

"In order that you shall see clearly that Man does not derive sustenance from bread alone (his own efforts)- but succeeds only when G-d desires his success..."

The Magid of Dubno, in his inimitable fashion explains through a parable the far reaching implications of this central pasuk from our Parsha.

An extremely poor person arrived into town one day. In this little town, not far from the center lived two families across the road from each other. One family was famous for its Chesed and Hachnosos Orchim, the neighbor across the way was a miser who wouldn't even give the time of day to anyone who asked him for it. Cruel hearted and insensitive - he mocked and scorned anyone coming to his door for charity.

Now as luck would have it- the pauper knocked on the miser's door asking for something to eat.

He couldn't have made a bigger mistake. The man looked at him incredulously. "A meal?! You want a meal?.. Well there is no free lunch here. I can give you a delicious meal, however, if you do a little bit of work for me. He took the man out back and showed him a pile of fallen tree limbs. If you chop all these tree's up for me into firewood- I will provide you with your meal!"

The poor man laboured long and hard with his ax until at last the job was complete.

He informed the man that the woodpile was finished!

"Okay, you did a fine job.. thank you!. Please go across the street, your dinner is waiting for you there. Good night"

When the now weary beggar knocked on the door across the road, he was received with open arms and given a most extravagant dinner."

Later on in the week at another location, the poor person was describing the town he went to a few days earlier.

"It's a mighty strange setup- but you have to work hard at the first house, and then there is a great meal waiting for you across the street!"

His friends, the fellow paupers were laughing...you could have gone straight to the second house and received the meal without all the extra work!!!

"What?!"

The Magid explains- sometimes we think that our success comes from all the "extra work and efforts" we put in...but we could not be more mistaken. The truth is that if it is destined for us to achieve success - in retrospect we see that our success has very little relation at all to our efforts.. success stems from the place we least expected.

Extra hours, extreme workaholism and putting our families second- will not bring success- it will make those around us feel neglected.. and many times start a downward spiral of its own and worse- creating secondary symptoms that generate new sets of challenges.

But there are some things we can do that will bring us success. Paths we can pursue ..that many others have followed with good results..paths that our sages recommend and will enhance our lives financially along with many other tangible benefits.

In the society we live in there tends to be a disproportionate amount of business owners. Let's address some advice that many successful people have

told me. Being good to your employee's can bring much success to your business. Aside from creating a pleasant environment at the office or any other place of business, being generous and respectful to those who work for you brings along with it its own reward- Hashem grants us His blessing, "Midah K' Neged Midah.. as we act to others .. Hashem acts towards us!

In addition we should realize that acting respectful of others brings out the best in them, not to mention high levels of loyalty.

Though stereotypically some may tell you otherwise.. that money can be saved by being tough on those around you.. do your own poll -You will be surprised with what you come up with.

For those of us who are employees, not employers- we would do well to heed the advice of the talmidei Baal Shem Tov who tell us that by working hard in any job we take despite the circumstances- we bring success into to our own lives. We learn this from Yaakov Avinu, who worked as hard and truthful as he could for Lavan despite the conditions. Barring any abusive bosses- the message is clear- and experience shows- by working honestly and faithfully for our employers, we will bring much success to ourselves as well! Something tells me that our generation needs to hear this message.

Narrowing our scope down to the personal level- let's focus on our jobs at home.

Our Rabbi's tell us in Maseches Bava Metziah that success comes to the husband according to the honor he shows his wife. This advice is self understood and the fringe benefits are obvious. Our wives do everything for us- the least we can do is show appreciation by loving and respecting them.

Conversely, wives must understand that in order for a husband to be successful in the world-he must have the love and respect of his spouse. It's a tough world out there and we need our wives to be behind us in everything we do.

Rabbi Ephraim Wachsman once made the chilling observation that in Egypt we were forced to work under back braking conditions which forced us to fulfill inhuman quotas. Infants and children tragically ended up as bricks in the walls we were creating. Unfortunately in our day, often because of our work schedules we may be spending less and less time with our children and may still "be putting our children into the walls."

Even if we can achieve success without learning to relate to our children and help them achieve their maximum potential, this type of success is not one we want to achieve.

Hashem has put these precious Neshamas in our hands- we cannot and should not abdicate our responsibilities in our quest to earn money.

We need to bring a healthy balance in our lives and in some cases this may mean taking the time to learn who our children are. Hard work, but very satisfying and a definite conduit to blessing in our lives.

Rabbi Levi Yitzchok of Berdichev once noticed a business man running through the streets of his town. Where are you running to? he asked the busy man.

"With all due respect, Rabbi-I am running to try and make a living." he replied. The Rabbi looked at the man and said-" How do you know that you are running after your parnassah, perhaps your parnassah is behind you and you are running away from it!"

We all want to be successful in everything we do... sometimes we need to adjust our priorities, introduce more chesed into our personal relationships and Hashem will shower us with the good fortune we seek.

Good Shabbos!





### An overview of Tisha B'av at Bais Medrash Ohr Chaim

Tisha B'av at 18 Forshay had many different options of programs and presentations, giving everyone an opportunity to connect to this day as Klal Yisroel mourns the Galus. The variety of options were inspirational, intriguing, and stimulating, giving everyone an opportunity to feel the Churban, choosing one of the many tracks that were provided. There were literally north of three thousand people, who benefited from one of our many and various programs, throughout the night or day of Tisha B'Av.

Before continuing, we would like to take this opportunity to express our tremendous appreciation to our devoted manger, Lazer Fried and to our dedicated Gabbai, Asher Benedict, along with all those who made the events so amazing and seamlessly flowing.

At night, we had a packed tent, of hundreds of men and close to hundred women, who joined us for Maariv, Eichah, and Kinos. Before Maariv, there was a shiur on the sugya of Kamtza and Bar Kamtza, followed by a kumzitz, arousing in everyone the deep yearning for the ultimate redemption. After Eichah and Kinos, there was a video presentation, which continued into the wee hours of the night.

In the morning, we were privileged to have a program of Select Kinno's with Rabbi Eliezer Abish, Lecturer and Author of "Portraits of Prayer." Rabbi Abish shared with the packed crowd of both men and women: explanations, insights, as well as fascinating stories. Some of his topics were: "What are we missing and why should we yearn for the Bais Hamikdash?"; "Can I really shed a tear - after so many years of being in Galus?" and "What really happened on Tisha Bav?" This took place in the tent of 18 Forshay, following the 9AM Shacharis and went until 1:00pm. The packed audience - not only those who were in the tent, but also the thousands of streamline viewers - acquired a profound connection to Tisha B'Av, as they were both inspired and uplifted.

We also had a fascinating presentation, given by someone who liberated the concentration camps, 70 years ago! Alan Moskin, Vice President of the Holocaust Museum & Study Center discussed: "The Shoah - The Churban of our Time." The packed crowd got to hear the story of, and be inspired by, a Jewish American hero who helped end the Holocaust by liberating the Nazi death camps. One of the members of the audience was actually a son of one those liberated. The presentation was both poignant and arousing, depicting a vivid picture of some of the darkest moments in our nation's recent history and the realization that there is always a light at the end of the dark tunnel. After the presentation - although not religious - the speaker joined the minyan for Mincha and even put on tefilin for the first time in his life, at age 91!

As always, Rabbi YY Jacobson spoke, keeping the overflowing crowd spellbound for many hours. The hundreds of listeners filled up both tents - besides the thousands of his streamline viewers.

True to their name, Project Inspire provided an inspirational and heartwarming film titled: "Bring Me Home," given by various Rebbitzins, featuring the amazing lives of visionaries, who made a real difference.

This is all besides the myriad of minyanim - both for Shachris and Mincha - that took place throughout the day.

In addition, our Children's Program was spearheaded by Rabbi Yaakov Yisroel Gobioff and was followed by a Video Presentation. This included discussing the Beis Hamikdash and ideas of how to work on more achdus and have a better bein adam lachaveiro. This took place in 20 Forshay, downstairs from 10:00am-12:15pm, and was for boys ages 6-10. This allowed both them and their parents to get a real inspiration from this special day.

Feelings of achdus and unity permeated the various events, as many different types and stripes, from all walks of life joined together harmoniously, to mourn the Churban, bringing us one step - or hopefully many steps - closer to the Ultimate Redemption.

## תשעה באב תשע"ז



Packed tent as Rabbi YY Jacobson speaks



Select Kinno's with Rabbi Eliezer Abish



Overflow crowd watches livestream of Rabbi Jacobson's shiur in 2nd tent



Partial view of the crowd as Rabbi Abish speaks



Mr Alan Moskin speaking

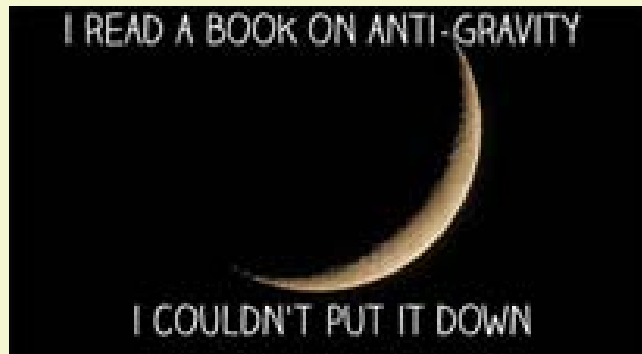


Extra parking at 11 Forshay to accommodate the crowd

How can you tell the difference between a chemist and a plumber? Ask them to pronounce unionized.

It's hard to explain puns to kleptomaniacs because they always take things literally

Did you hear about the Buddhist who refused Novocaine during a root canal? His goal: transcendental medication.



You know that tingly little feeling you get when you like someone? That's your common sense leaving your body

Thanks for explaining the word "many" to me, it means a lot

My IQ came back negative.

A TV can insult your intelligence, but nothing rubs it in like a computer.

My brain is not equipped with facial or name recognition technology.

The Man Who Created Autocorrect Has Died. Resturant In Peace.

I gave up my seat to a blind person in the bus. That is how I lost my job as a bus driver.

Before I criticize a man, I like to walk a mile in his shoes. That way, when I do criticize him, I'm a mile away and I have his shoes.

I changed my password to "incorrect". So whenever I forget what it is the computer will say "Your password is incorrect".

Funny how they say we need to talk when they really mean you need to listen.

Every time you talk to your wife, your mind should remember that... 'This conversation will be recorded for Training and Quality purpose'





## Rules and Regulations for Early Shabbos Part VIII

*In continuation of our series of shiurim on Friday morning: "Rules and Regulations for Early Shabbos."*

### **Other opinions for the earliest shabbos**

Proper Time for davening Mincha and Maariv

There is a dispute in the Gemara between Rabi Yehuda and the Chachamim, as to when the time period for davening Mincha ends and the time for davening Maariv begins. The Chachamim opine that one can daven Mincha the entire day and then Maariv. Rabi Yehuda, however, asserts that the cutoff point is Plag Hamincha (an hour and a quarter before the end of the halachic day). The Gemara tells us that this difference of opinion continued into the times of the Amoraim and there is no concrete ruling on the matter. The Gemara concludes with a fascinating declaration: since there is no final decision, one can follow whichever opinion he likes.

Many Rishonim (including Rabeinu Yonah, the Rosh, and the Tur) explain this to mean that one can, indeed, choose which opinion he would like to follow, but one must be consistent. Consequently, if one would like to daven Maariv occasionally after plag and before nightfall – following the opinion of Rabi Yehuda – he would be required to always ensure that he davens Mincha before plag. Conversely, if one davens occasionally Mincha after plag – following the opinion of the Chachamim – he would not be allowed to daven Maariv at that time, even on a different day.

There are some Rishonim (including the Mordechai in Meseches Brochos), however, who allow one to change from one day to another; the only requirement is to be consistent on a specific day. Hence, according to this opinion, on a day that one davens mincha after plag, he would be required to wait until nightfall to daven Maariv.

The Shulchan Aruch (233:1) follows the former opinion and maintains that one must be always consistent, even from one day to the next. Consequently, if one davens occasionally Mincha after plag, he can never daven Maariv at that time. The Rama adds that although, lichatchila, pre facto, one should not be contradictory, bidi'eved, post facto, if someone did daven Maariv at that time, he is yotzei. Additionally, b'shaas ha'dechak, in extenuating circumstances, one can, indeed, daven at that time. The Mishna Berura explains that, in this situation, one can, lichatchila, go ahead and daven at that time. However, he points out that, in this case, one must be at least consistent on that day and not daven Mincha and Maariv during the same time period, after plag and before nightfall. Rather one should daven Mincha on that day before plag and Maariv after plag.

#### Dispensation for Friday Night

Thus far, we have discussed the rules and regulations for davening Mincha and Maariv, throughout the week. However, when it comes to Friday night, there seems to be a wide spread proliferation of early minyanim, even amongst those who generally daven Mincha after plag. That would not seem to comply with the regulations set down in the Shulchan Aruch, that one must be always consistent, even from one day to the next.

However, none other than the Shulchan Aruch himself condones this practice. The Shulchan Aruch (267:1) spells out clearly that – unlike the rest of the week – one is, indeed, allowed, on Friday night to daven Maariv early, although he generally davens Mincha at that time. As the Mishna Berura spells out: although someone usually davens Mincha after plag, on Friday night, he can daven Maariv at this time.

The poskim point out that the Amora, Rav, would actually daven early on Friday night. Furthermore, Tosfos points out

that Yaakov Avinu, the one who instituted Maariv, actually davened that very first Maariv, before nightfall, which would be a source for davening early, like the opinion of Rabi Yehuda. Tosfos wonders how, the Chachamim – who do not allow davening so early – will explain Yaakov's "early-bird" Maariv. The Chasam Sofer answers their question by proving that Yaakov Avinu's sojourn took place on Friday evening and on Shabbos one is allowed to daven early.

Additionally, the Pri Megadim (Siman 268) shows another source for davening Maariv early on Friday night, from the well-known statement made in the Gemara: "One who says "Vayechulu" on Erev Shabbos (Friday evening) is considered like a partner in the creation." The Gemara does not use the expression of Leil Shabbos, Friday night, but rather Erev Shabbos, which is usually a reference to Friday afternoon. The Pri Megadim suggests that the Gemara is referring to one who makes an "early Shabbos" and is reciting "Vayechulu" on Friday and is thereby turning Friday evening into Shabbos and this is considered an exceptional accomplishment. This, says the Pri Megadim can be a source that all agree – even the Chachamim, who usually hold that one must wait until after nightfall to daven Maariv – that on Friday evening one can daven earlier.

In conclusion, although one should not daven Mincha and Maariv during the same "time zone," after plag and before nightfall, on Friday night this is allowed. The reason for this dispensation will be explained next week, B'ezres Hashem.

These shiurim are available on the shul's website 18Forshay.com, Torahanytime.com, and are available on MP3 in the shul. As always, comments or questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com.

Wishing you a wonderful Shabbos,

*Rabbi Nachum Scheiner*

# A Polish Count Remembers The Prayers of a Rebbe

When word spread throughout the region around Rimanov that the famous Count Dravski would be arriving, all the local gentry assembled to pay homage to the renowned poet and freedom fighter. Although he was now, in 1883, an old man of eighty, his fame had not diminished and he was held in the highest esteem.

The Count was feted extravagantly and in the course of the reception he explained the reason for his visit. "When I was just a small child I fell ill. My mother called for the best physicians available, but none of them could cure me, and they soon despaired of my life.

"My poor mother was frantic. I was her only and beloved son. One afternoon a friend of hers came to visit and advised her to seek the help of a wonder-working rabbi who lived in a nearby town. This holy man was well known in the surrounding villages, and Jew and gentile alike came to request his blessings.

"My mother lost no time. She called to her coachman and with the fastest horses she flew to the house of the rebbe accompanied by her two closest friends. They arrived at the crack of dawn, but despite the early hour, the household bustled with activity, as that was the time reserved for caring for the needs of the indigent. They sent their servant to request an audience, and the rebbe agreed to see them after he completed his prayers.

"When the time finally came, my mother's friend approached the rebbe and explained the terrible situation. The rebbe listened and then replied in perfect Polish: 'Have you come to me because you think I am a sorcerer and I have some magic with which I can help you?'

"No," replied my mother's friend, 'but I see that you live a holy life and so, you are closer to G-d than other people. For this reason G-d listens to your prayers more closely.'

"Since that is your thought I agree to pray for the boy.'

"The women left his room leaving the door ajar, and seated themselves outside his door. They were able to glimpse the figure of the rebbe. He was engaged in fervent prayer, beads of perspiration glimmering on his face. After three hours of this intense devotion he called them into his room and said: 'At this exact moment your child's illness has been relieved. When he has recovered completely bring him to me so that I may bless him.'

"My mother returned home and rushed into my room, asking the maids, 'How is the child?' They told her that there was no great change, except that at exactly 12 noon, I had awakened and asked for a glass of water.

"After a few weeks of recuperation I was well enough to travel to the rebbe. I received his blessing and he admonished me to always treat the Jews with kindness. Know that I have kept my word. Now that I am an old man I wished to make a pilgrimage to the grave of the rebbe in order to pray at that holy spot."

Count Dravski began to weep uncontrollably, and in keeping with Jewish custom he wrote a note to place at the grave. The note read: "Ye sons of Abraham, Isaac and Jacob--pray for the soul of the late Menachem Mendel! And you, Mendel, since you stand already in the presence of the Heavenly Throne, pray for the oppressed nations--the Jewish People and Poland--and pray too for me, for my children, and for my grandchildren!

Signed: Micchislaw Dravski, son of Victoria



## Resolving a Dispute Between Parents on the Name for a Baby Boy

Rav Yitzchak Zilberstein once related the following story to his brother-in-law, Rav Chaim Kanievsky. A couple who had just been Bentshed with their first son came before Rav Shlomo Zalman Auerbach, zt"l, with a question, concerning what they should name their son.

The husband had just recently lost his father, so it was natural that he would want to name his son after his father. His wife refused to give that name, because a short time earlier, in their apartment building, a young child with that same name had unfortunately passed away, and the mother feared that it was a bad sign to give her son that name.

The husband argued that Kibbud Av, honoring the memory of his father, was more important than her concern, but she responded that under no circumstances would she put her son's life in "danger" by giving him that name. Rav Shlomo Zalman gave the matter some thought, then he gave his decision. He said, "I have to side in favor of the mother, but for a different reason than she has." He explained, "The baby should not be named after his father's father, but not because of a fear concerning a bad sign.

"The reason is because in just a few years when your son will go out to play, and his mother will call out from the window for him to come home, your neighbor who lost their child with the same name will hear the name of their child being called out, and it will cause pain to them. One cannot give such a name that quite possibly will cause pain to another Jew."

When Rav Chaim Kanievsky heard this psak, tears welled up in his eyes. He said, "This is what it means to be sensitive when deciding a halachic ruling. To most people, the Halachic response to the husband and wife was clear, it was either one way or the other. To Rav Shlomo Zalman, there was so much more to consider!"

## Rav Kook Torah Ekev: Animals Served First!

The Torah promises that if we observe the mitzvot and sincerely love God, we will enjoy timely rain and bountiful crops:

"I will give plants in your field for your animals; and you will eat and be satiated." (Deut. 11:15)

Rav Abba Aricha, the celebrated third-century scholar, called attention to the order of the verse: first the animals eat, and only then the people. He learned from here that one should not eat before first placing food before one's animals.

Why is this? Should not people eat first, since they are more important? Are not humans 'the crown of creation'?

Rav Kook explained that this Talmudic rule of etiquette contains several moral lessons:

Given our central place in the universe, we have a responsibility to look after all creatures.

Our food (and in the case of the farmer, also his livelihood) is supplied by cows, chickens, and so on. We should feed these animals first as an expression of the fundamental gratitude we should feel toward these creatures which provide us with our basic needs.

If we lack food for a short time, we may comfort ourselves with spiritual or intellectual pursuits. This is an integral aspect of the human soul, which is not sustained "by bread alone." Animals, however, have no such alternate outlets when they are pained by hunger. Therefore, it is logical to deal with the animal's hunger first.

In purely physical aspects, animals are superior to humans. Is there a human being who is stronger than a bear, faster than a horse, more agile than a cat? Our superiority over animals lies exclusively in the spiritual realms: in our intelligence and our higher aspirations. Therefore, when it comes to physical sustenance, animals take precedence to humans, and by right are served first.

(Sapphire from the Land of Israel. Adapted from Ein Eyah vol. II, p. 180)





# Why Breaking the Tablets Was Moshe's Greatest Accomplishment

## Rabbi YY Jacobson

“The world breaks everyone, and afterwards some are stronger in the broken places.” -- Ernest Hemingway

The simple reading of the story (recorded twice in Torah, in Shemos, and then again in Devorim goes like this: After the Jews created a Golden Calf, Moshe smashed the stone tablets created by G-d, engraved with the Ten Commandments. Moshe and G-d then “debated” the appropriate response to this transgression and it was decided that if the people would truly repent, G-d would give them a second chance. Moshe hewed a second set of stone tablets; G-d engraved them also with the Ten Commandments, and Moshe gave them to the Jewish people.

Yet a few major questions come to mind.

1. Moshe, outraged by the sight of a golden calf erected by the Hebrews as a deity, smashed the stone tablets. He apparently felt that the Jews were undeserving of them, and that it would be inappropriate to give them this Divine gift. But why did Moshe have to break and shatter the heavenly tablets? Moshe could have hidden them or returned them to their heavenly maker?

2. The rabbis teach us that “The whole tablets and the broken tablets nestled inside the Ark of the Covenant.” The Jews proceeded to gather the broken fragments of the first set of tablets and had them stored in the Ark, in the Tabernacle, together with the second whole tablets. Both sets of tablets were later taken into the Land of Israel and kept side by side in the Ark, situated in the Holy of Holies in the Temple in Jerusalem.

This seems strange. Why would they place the broken tablets in the Holy of Holies, when these fragments were a constant reminder of the great moral failure of the Jewish people. Why not just disregard them, or deposit them in a safe isolated place?

3. In its eulogy for Moshe, the Torah chooses this episode of smashing the tablets as the highlight and climax of Moshe’s achievements.

In the closing verses of Devorim we read: “Moshe, the servant of G-d, died there in

the land of Moab... And there arose not since a prophet in Israel like Moshe, whom G-d knew face to face; all the signs and wonders which G-d sent to do in the land of Egypt... that mighty hand, those great fearsome deeds, which Moshe did before the eyes of all Israel.”

What did Moshe do “before the eyes of all Israel?” Rashi, in his commentary on Torah, explains “That his heart emboldened him to break the tablets before their eyes, as it is written, ‘and I broke them before your eyes.’ G-d’s opinion then concurred with his opinion, as it is written, ‘which you broke—I affirm your strength for having broken them.’”

This is shocking. Following all of the grand achievements of Moshe, the Torah chooses to conclude its tribute to Moshe by alluding to this episode of breaking the tablets! Granted that Moshe was justified in breaking the tablets, but can this be said to embody his greatest achievement? How about his taking the Jews out of Egypt? Molding them into a people? Splitting the Red Sea? Receiving the Torah from G-d and transmitting it to humanity? Shepherding them for forty years in a wilderness?

Why does the Torah choose this tragic and devastating episode to capture the zenith of Moshe’s life and as the theme with which to conclude the entire Torah, all five books of Moshe?!

In the Fragments

We need to examine this entire episode from a deeper vantage point.

Moshe did not break the tablets because he was angry and lost his control. Rather, the breaking of the tablets was the beginning of the healing process. Before the golden calf was created, the Jews could find G-d within the wholesomeness of the tablets, within the spiritual wholesomeness of life. Now, after the people have created the golden calf, hope was not lost. Now they would find G-d in the shattered pieces of a once beautiful dream.

Moshe was teaching the Jewish people the greatest message of Judaism: Truth could be crafted not only from the spiritually perfected life, but also from the broken pieces of the

human corrupt and demoralized psyche. The broken tablets, too, possess the light of G-d.

Which is why the sages tell us that not only the whole tablets, but also the broken ones, were situated in the holy of holies. This conveyed the message articulated at the very genesis of Judaism: From the broken pieces of life you can create a holy of holies.

G-d, the sages tell us, affirmed Moshe’s decision to break the tablets. G-d told him, “Thank you for breaking them (4).” Because the broken tablets, representing the shattered pieces of human existence, have their own story to tell; they contain a light all their own. Truth is found not only in wholesomeness, but also—sometimes primarily—in the broken fragments of the human spirit. There are moments when G-d desires that we connect to Him as wholesome people, with clarity and a sense of fullness; there are yet deeper moments when He desires that we find Him in the shattered experiences of our lives.

We hope and pray to always enjoy the “whole tablets,” but when we encounter the broken ones, we ought not to run from them or become dejected by them; with tenderness we ought to embrace them and bring them into our “holy of holies,” recalling the observation of one of the Rebbe’s, “there is nothing more whole than a broken heart.”

We often believe that G-d can be found in our moments of spiritual wholesomeness. But how about in the conflicts which torment our psyches? How about when we are struggling with depression, addiction or confusion? How about when we face despair and pain? How about in very conflict between a godless existence and a G-d-centered existence? We associate “religion” with “religious” moments. But how about our “non-religious” moments?

What Moshe accomplished with breaking the tablets was the demonstration of the truth that the stuff we call holiness can be carved out from the very alienation of a person from G-d. From the very turmoil of his or her psychological and spiritual brokenness, a new holiness can be discovered.

It is on this note that the Torah chooses to culminate its tribute to Moshe’s life. The greatest achievement of Moshe was his ability to show humanity how we can take our brokenness and turn it into a holy of holies. There is light and joy to be found in the fragments of sacredness.

# FOUR US SENATORS AND HOW THEY BETRAYED TAYLOR FORCE

THE TAYLOR FORCE BETRAYAL IS ALSO A BETRAYAL OF ISRAEL.

JACK ENGELHARD

First the good news: Last week the Senate Foreign Relations Committee voted 17-4 in favor of the Taylor Force Act.

This measure, to be voted on by the full Senate later this year, is intended to curb our dollars, into the millions, that go directly to the Palestinian Authority (PA) and in turn end up as payments to Palestinian Arabs with Jewish blood on their hands. This Mahmoud Abbas initiative celebrates so-called Arab "martyrs" and pays their families large sums per month for the "glory" of murdering Jews.

Listen to this from an Arutz Sheva review. "A recent report found that more than half of the PA's yearly budget goes to terrorists, and Brig. Gen. (Res.) Yossi Kuperwasser told the Knesset that the PA has dedicated more than \$1 billion for such purposes in the last four years alone."

Sen. Lindsey Graham (R-SC), has deplored the pay-to-slay practice. He calls it "sick" and declares that it must be stopped.

So this is a first step in getting it stopped.

More good news: Every Republican on the Committee voted for the bill and so did six Democrats.

Now the bad news: Four Democrats voted against, and they are, Cory Booker (NJ), Chris Murphy (CT), Tom Udall (NM) and Jeff Merkley (OR).

What could they have been thinking? That funding murder is okay?

More likely, they intended to please certain members of their Palestinian/Muslim constituencies. That could work for the moment, maybe.

In the end, though, they voted themselves onto the wrong side of history.

Against Israel they have taken the side of the Hittites, the Jebusites, the Ammonites and thousands more like them who ages ago fell into dust and oblivion – the same fate that awaits

the "Palestinian people," people who arise only to be thorns unto the Hebrews, and then disappear. (Borrowed from the novel "The Bathsheba Deadline.")

Particularly so the Palestinians who are not even Palestinians, but rather a collection of tribes from around the Arab world.

Their co-founder, Yasser Arafat, was Egyptian.

If all that sounds too biblical, then let it be said that the FOUR NAYSAYER SENATORS acted entirely too political.

Somewhere I read their explanations and their excuses, but so much of it was gobbledygook that it made no sense to me.

Nor would it make sense to anyone who has an understanding heart. There is nothing vague or subtle about Abbas' program.

His program calls for the murder of every Israeli and every Jew, else why the reward?

Taylor Force, a US Army Veteran, was not Jewish (so far as I know) but on a visit to Israel last year he was murdered by an Arab whose family now live wealthy from the PA pension. That's what sparked the legislation. The only question is – what took so long?

Next question – who could vote against a bill that asks nothing more than humanity and decency?

Perhaps Murphy, Udall and Merkley would like another try explaining themselves, and as for Booker, Rabbi Shmuley Boteach feels "betrayed" by his "friend."

The advice from Pirkei Avot ("Ethics of the Fathers") is to "seek no intimacy with the ruling powers."

They will use you but when it counts they will let you down – and they did it again last week, times four.

## WEEKDAY MINYANIM קיץ תשע"ז – '17

### שחרית

כותיקין	20 Forshay ↑	Brochos 30 min/Hodu 20 min before Neitz
6:15AM	18 Forshay ↓	Mon-Fri
7:00	18↓	
7:30	20↑	
8:00	18↓	
8:30	18↑	
9:00	18↓	
9:30	18↑	
10:00	18↓	
10:30	18↑	
11:00	18↓	

### מנחה

1:30PM	מנחה גדולה	18↓
2:00PM		18↓
2:30PM		18↓
3:00PM		18↓
7:00PM		18↓
<b>MINCHA FOLLOWED BY MAARIV</b>		
12 MIN. BEFORE	פלג	18↓
12 MIN. BEFORE	שקיעה	18 Tent
AT	שקיעה	18↑
20 MIN. AFTER	שקיעה	18 Tent
50 MIN. AFTER	שקיעה	18 Tent

### מעריב

AT	פלג	18↓	Repeat Krias Shma after nightfall
AT	שקיעה	18 Tent	
10 MIN. AFTER	שקיעה	18↑	
30 MIN. AFTER	שקיעה	18 Tent	
60 MIN. AFTER	שקיעה	18 Tent	
9:00		18↑	
9:15		18↑	
9:30		18↑	
9:45		18↓	
10:00		18↓	
10:15		18↓	
10:30		18↓	
10:45		18↓	
11:00		18↓	
11:15		18↓	
11:30		18↓	
12:45AM		18↓	

↑ Upstairs  
 ↓ Main Floor

FOR MORE INFO: [www.18forshay.com](http://www.18forshay.com) // [ohrchain18@gmail.com](mailto:ohrchain18@gmail.com)

## A SHORT MESSAGE ON BEING POSITIVE

Rebbetzin Chana Goldstein

In general, we tend to view optimism as something which enhances life, making it more enjoyable and pleasant. In truth, however, numerous studies have pointed to profound, and at times life-altering benefits to living life with optimism.

In the 1990s, American psychologist Martin Seligman documented how salesmen who worked with optimism and anticipated successful sales sold 37% more of their product than those who had a more pessimistic work attitude. In addition, the famed Nun Study, a continuing longitudinal study involving 678 participants averaging 85 years old, indicated that happiness and positive emotions lead to a longer life. Based upon their degree of happiness, as indicated by the positive or negative emotion words used in their autobiographical sketches written in early adulthood six decades earlier, participants were divided into four categories from the most cheerful to the least cheerful. Results showed that 54% of the cheerful nuns reached 94 years old while only 15% of the least cheerful nuns reached that age.

Lastly, a 2008 research study divided terminally ill patients into three groups, with one-third regularly talking about the challenges of their sickness, another third daily writing down three beautiful and positive things in their life and the last third serving as the control group. The group who had better odds at beating the illness and surviving longer was indisputably the one who had consistently written about the goodness and positive in their lives. There you have it. If you're ever wondering if it's worth living a life full of positivity and optimism, the answer is a resounding yes





### SOURCE THAT THE SHALIACH (EMISSARY) CAN RECITE THE BRACHAH

As discussed previously, there are two brochos recited at the time of the milah and the first brochah of “al hamilah,” the brochah recited for the mitzvah to perform the milah – is recited by the mohel.

This begs for an explanation: How does the mohel recite the brocha if it is not his mitzvah, but rather the father’s mitzvah.

We can glean a better understanding of this subject from a similar discussion in regards to the mitzvah of bedikas chometz. The Shulchan Aruch discusses a scenario where one is not able to conduct the entire bedikas chometz on his own and solicits the help of others. The halachah dictates that if he is doing part of the search, he can recite the brocha and the others should listen to his brocha. The Magen Avraham points out that we can deduce from here that when the owner is not participating at all in the bedikah, he cannot recite the brocha and it must be recited by the emissary.

The Magen Avraham, there, raises the same question: how can the emissary recite the bracha if it is not his house and not his mitzvah? Although, he points out, we find, regarding shofar-blowing, that one who already fulfilled his obligation can blow for others and recite the brocha, that case is different. When blowing shofar for others, the one hearing the shofar is actively involved in the mitzvah; listening to the shofar is what is required from him. Consequently, the one blowing can recite the brocha for him and he can answer amen, which is the equivalent of the brocha being recited by the listener. However, in the case of bedikas chometz, if the owner is doing nothing, he has no reason to recite the brocha and the emissary is not reciting the brocha for him.

The Magen Avraham then points out that we find a precedent, in which the emissary is the one to recite the brocha: in our case of milah; the mohel is the one who recites the brocha, even if the father is not actively involved and even if the father is not present at the milah. He proves from here that an emissary can, in fact, recite the brocha, as long as he is the one performing the mitzvah.

The Noda B’yehuda, in his glosses on the Shulchan Aruch, Dagul M’rivava, maintains that there is a simple reason why the mohel can be the one to recite the brocha. As mentioned in previous shiurim, if the father does not perform the milah on his son, the mitzvah is incumbent on the entire klal yisrael and the mohel is indeed commanded to perform the milah and he therefore has the right to recite the brocha, including the words “vitzevunu,” since he was, in fact commanded. However, this notion will not apply to bedikas chometz

or other mitzvos, where the mitzvah is not incumbent on the entire klal yisrael.

The Noda B’yehuda continues with a different proof from the case of separating teruma: the rule is that one can send an emissary to separate teruma and the emissary recites the brocha (one must not fulfill a mitzvah without the recital of a brocha). This is proof that the emissary can recite the brocha.

However, the Yad Ephraim takes issue with this proof, as well. He suggests that the mitzvah of separating teruma is not sufficient proof for other mitzvos. The necessity to separate teruma is something that everyone is required; in order for anyone to be able to eat the food the teruma must be separated. Consequently, the emissary also has a requirement to separate the teruma and he therefore may also have the right to recite the words “vitzevunu,” since he is also commanded to separate the teruma prior to partaking from the food.

In conclusion, the mohel – or any emissary – can recite the brocha, either because the mitzvah of milah is a mitzvah that is incumbent on all of klal yisrael or because he is the one performing the mitzvah, as we see in regards to bedikas chometz and trumos and maasros.

### COMMUNITY KOLLEL NEWS:

In Ohr Chaim, it is such a beautiful sight to see – they don’t seem to know what it means to take vacation – both The Night Kollel and the Kollel Boker continuing full steam, throughout the summer weeks.

Starting in Elul, The Night Kollel will be starting a new topic. In preparation for the upcoming yom tov of Sukos, we will be learning the laws of Esrog. Additionally, The Night Kollel has a number of different tracks for various learning styles, including a Daf Yomi Shiur, as well as Daf Hashavuah and a Mishnoyos Shiur, and a shiur specifically geared to young men who work during the day.

The Kollel Boker will also be learning this zman a Sukkos-related topic: the rules and regulations of the shaking of the four minim and the proper recital of the brocha. Now is the time to come join us for one of these topics or one of our many learning programs.

Yeshivas Bein Hazmanim: YBH continues, with a packed house inside, as well as outside. There is an extra YBH minyan for Shachris at 8:30, for all of the YBH attendees. As usual, we have a wide variety of participants, from the entire Monsey community. Many are already there bright and early, starting off the day with some bona fide learning. As a fringe benefit, YBH has also introduced a special swimming program, in the afternoon, following the morning learning. Come see the atmosphere of pleasant learning and you may join us too! For more info call: 845-293-0670// Email: Bmocnk@gmail.com.

Wishing you a wonderful Shabbos,  
*Rabbi Nachum Scheiner*



Yeshiva Bein Hazmanim is going strong with a packed house of learning



בס"ד



18 FORSHAY ROAD | MONSEY, NY 10952

# Kollel Boker

שליט"א רבני נחום שניינר  
UNDER THE DIRECTION OF RABBI NACHUM SCHEINER  
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

Currently Learning:

**NEW LIMUD!**

הלכות ד' מינים  
דיני נטילה והברכה

Erev Shabbos Halacha Shiurim בעניני דיומא ובעניני הפרשה

7:00 - 8:00am  
Upstairs Bais Medrash

Shacharis:  
6:15 & 8:00am

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

Rabbi Nachum Scheiner 845.372.6618 | ohrchaim18@gmail.com



בס"ד



18 FORSHAY ROAD | MONSEY, NY 10952

# Night Kollel

שליט"א רבני נחום שניינר  
UNDER THE DIRECTION OF RABBI NACHUM SCHEINER  
CHAVRUSA LEARNING IN A WARM ENVIRONMENT

WILL BEGIN LEARNING  
**NEW LIMUD!**  
הלכות ד' מינים

ר"ח אלול  
On Wednesday Night  
8:15 - 9:45PM

Shiurim by Rosh Kollel &  
Featured Guest Speakers

Come Join & Gain Clarity in this upcoming Mitzva

MAARIV 9:45PM

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:

Rabbi Nachum Scheiner 845.372.6618 | ohrchaimmonsey@gmail.com



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